

Uniform and Sincere Obedience
our Indispensable Duty.

N^o 18

A
S E R M O N

O N
JAMES ii. 10.

Preached at St. Paul's Covent-Garden in the Year 1736.

In which is shewn,

The True Notion of Christian Perfection.

And a P R E F A C E, concerning

The Grounds of Moral Obligation.

B Y

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The P R E F A C E.

TH E Subject of the following Sermon being of such great Importance, and such general Concernment, I shall need to make little Apology for the Publication of it: Altho' there are several very good Sermons and Discourses on this Subject already in Print, yet considering that it may possibly receive fresh Light from being treated in a different Manner, I am inclined to hope that it will not be altogether without its Use: But as it would not become me to say any Thing farther of my own Performance, I must leave it to speak for itself.

In Order to prevent any Misconstruction of my Meaning in what is asserted in the following Discourse concerning the Obligation of Laws, it will not be amiss to premise a few Words, which may serve to explain my Sense of that Matter.

When I say, That all Laws derive their Obligation from the Authority of the Law-giver, I would not be supposed to deny the Beauty and Comeliness of a virtuous Life, considered only in itself; but my Meaning is, That this is not of itself sufficient to constitute moral Obligation: Notwithstanding there be a certain Agreeableness in a Conduct strictly conformable to the Rules of right Reason, yet this is by no Means a Counterbalance for the unruly Appetites of our corrupted Nature; for the pressing Demands of a vicious Inclination will not be silenced by Arguments drawn from the Comeliness of Virtue or the Deformity of Vice; but require such Reflections and Considerations, as a due Sense of God's Authority can alone suggest to us, in order to suppress and get the better of them effectually.

This I look upon to be the only true and solid Foundation of moral Obligation, which arises from the Will of God, as it is directed and governed by his unerring Wisdom and infinite Goodness: Hence

we may rightly derive the Rule of Fitness, which is properly relative to some End; this End is the Perfection of our Nature, and the Perfection of our Nature is necessarily productive of our Happiness.

Therefore when People affect to talk of the Reasons and Fitness of Things, as abstracted from and independent of the Will of God, I must own myself at a Loss to understand what they would be at: And to say, That God is obliged to act according to the Reasons and Fitness of Things, unless they mean by it to act agreeably to his unerring Wisdom and infinite Goodness, is to suppose a Law without a Superiour, and an Obligation without a Penalty.

Mr. *Locke* says in his Essay on Human Understanding, Book i. Chap. iii. Sect. vi. *That the true Ground of Morality can only be the Will and Law of God.* To this it is answered by an ingenious Author *, *If the Will of God be the true Ground of Morality, I ask, What is the true Ground of his own Moral Perfections? Most certainly they are not groundless. And it is equally certain, That his Will can be no Law to himself; since upon that Supposition he would be arbitrary in all his Proceedings.* But with all proper Deference to an Author of his Rank, I think in this his Answer to Mr. *Lock*, he seems to consider the Will of God as distinct from his unerring Wisdom and infinite Goodness; from which I conceive, it ought never to be separated: And if so, it does not follow, that God's Proceedings are arbitrary, I mean in the common Acceptation of that Term.

This Matter is set in a clear and satisfactory Light by the accurate Dr. *Felton*, in his excellent Preface to his Sermons at Lady *Moyer's* Lectures; therefore I shall chuse to drop this Matter here, and beg Leave to refer the Reader for farther Satisfaction to the 40th. Page of that masterly Performance †.

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* *Balguys*'s second Part of the Foundation of Moral Goodness. Page 145.

† See likewise two ingenious Treatises, one intituled, *An Essay on Moral Obligation*; and the Learned Mr. *Clark*, of *Hull's* Foundation of Morality, in Theory and Practice.



*Uniform and Sincere Obedience
our Indispensable Duty.*

A

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O N

JAMES ii. 10.

*For whosoever shall keep the whole Law, and
yet offend in one Point, he is guilty of all.*



FROM the Beginning of this Chapter it appears, that the *Jews*, to whom this Epistle is addressed, had some of them in their judicial Consistories, or Courts of Judicature,, been guilty of Partiality and Injustice to a poor Neighbour. What might give Occasion to this, was, perhaps, the general Reception of a very loose Opinion, which, if

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suffered

suffered to prevail under the Christian Dispensation, would utterly subvert and destroy all Religion, and pave the Way for all Manner of Vice and Impiety.

IT was a vulgar Rule amongst the Jews *, *That Men should single out some one Commandment of God's Law, and therein especially exercise themselves; that so they might make God their Friend by that, lest in others they should too much displease him:* And another Rule amongst them to the same Purpose was this, namely, *He that observes any one Precept, it shall be well with him, and his Days shall be prolonged, and he shall possess the Earth.* And this Precept was with them usually that of the Sabbath, of Sacrifices, or of Tithes.

THERE are some Passages in the Gospel which confirm the Truth of what is here advanced; the most remarkable is that Reproof of our Saviour's, recorded in the 23d. Chapter of St. Matt. and the 23d. Verse, *Wo unto you, Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint and Anise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith; these ought ye to have done, and not to leave the other undone.*

ANOTHER Instance somewhat like this, tho' not exactly parallel to it, we find in the 7th. of St. Mark, and the 9th. and following Verses, *And he said unto them, Full well ye reject the Commandment of God, that* ye

* See Whitby on the Place.

ye may keep your own Tradition. For Moses said, Honour thy Father and thy Mother: And whoso curseth Father or Mother, let him die the Death. But ye say, If a Man shall say to his Father or Mother, It is Corban, that is to say, a Gift, by whatsoever thou mightest be profited by me: He shall be free. And ye suffer him no more to do ought for his Father or his Mother: Making the Word of God of none Effect thro' your Tradition, which ye have delivered: And many such like Things do ye.

Thus did these Hypocrites, under a Pretence of dedicating Part of their Substance to the Service of God, refuse to give their Parents that Assistance and Relief which the Fifth Commandment evidently entitled them to. Without Doubt they flattered themselves, that their contributing so liberally towards the Service of the Temple would atone for their unnatural Behaviour towards their Parents: And proceeding still upon the same mistaken Supposition, they fondly imagined that God would over-look and excuse their Injustice to their poor Neighbour, on Account of their exact and scrupulous Observation of the other Parts of the Law.

Now as nothing could be more fatal to the Interests of Religion and Morality than this loose Doctrine of the Jewish Doctors; when the Apostle wrote to the twelve Tribes which were scattered abroad, he found it indispensably necessary to refute this destructive

and impious Opinion: Accordingly he says in the Eighth Verse of this Chapter, *If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thyself, ye do well.* (that is) If ye perform Obedience to every Part of it; if ye pay a Sincere Respect to the whole Duty of the Law; if you come up in your Obedience to that universal Love of God, and your Neighbour, which the Law requires, *ye do well*: But if ye have Respect to Persons, (that is) if ye honour the Rich, and despise the Poor in Matters of common Justice, and judge according to Mens outward Quality and Condition, *ye commit Sin, and are convinced of the Law as Transgressors.* (that is) Tho' ye are ever so obedient in other Respects, yet, if ye are guilty of Partiality to your rich Neighbour, in Prejudice to him that is poor, your Innocence in other Particulars will not excuse your Guilt in this; but you shall, in the Eye of the Law, be looked upon as guilty Persons, and be punished as such: And then it follows in the Words of my Text; *For whosoever shall keep the whole Law,* (that is) in other Matters, *and yet* (that is) knowingly and wilfully, *offend in one Point, he is guilty of all.*

In discoursing farther on these Words, I shall shew,

I. How

I.

How by offending in one Point, we may be said to be guilty of all.

II.

I shall endeavour to vindicate the Justice of this Imputation.

III.

I shall make some practical Observations upon the Whole, and so conclude.

I.

I am to shew how by offending in one Point, we may be said to be guilty of all.

And here it must not be imagined as if the Apostle intended to confound all Vices, as the *Stoics* formerly did ; so that he who was guilty of Theft and Violence should be esteemed equally criminal, and punished in the same Degree with him that had committed Sacrilege and Murder: That this is not the Meaning of the Words of my Text is evident from the Scriptures, which inform us, that a Distinction shall be made according to the Measure of Guilt ; that Mens Punishments shall be proportioned to their Crimes ; or, in the Words of our blessed Saviour, that *it shall be more tolerable in the Day of Judgment* for some Persons than for others: But
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the true Meaning of the Words is, That he who wilfully transgresses any one of the Commandments; shall be as far from reaching Heaven as if he had broken thro' 'em all, and shall be as certainly punished, tho' not in as great a Degree, as those whose Sins are greater and more numerous.

He that deliberately offends in any one Particular, has no Room to boast of his Virtue; because, if he had any such Thing about him, it would have alike secured his Obedience in every Instance of Duty: The only Reason why he is not likewise guilty of other Sins, is, because he is not so strongly tempted to them; and if he is innocent in any one Particular, it is only thro' want of Inclination to do otherwise; so that he wants nothing but a sufficient Inducement, and a fitting Opportunity, to make him every Thing that is bad: Did his Pulse beat as high, and his Passion boil as strongly as in other Men, he would be as easily betrayed into Incontinence and Anger as other Men are.

The covetous Man may seem to be far removed from all Degrees of Heat and Passion; but if we enquire narrowly into the Principles and Springs of his Actions, we shall quickly discover that he does not act so much out of a Sense of Duty as from a Motive of Interest; and would the Circumstances of Things rightly admit of it, his Mildness would soon turn to Fury, and his counterfeit

counterfeit Patience immediately vent itself in Outrage and Revenge.

The lustful and ambitious Man may seem to stand clear of Covetousness and Oppression; but should it so happen, that these Vices should at any Time become necessary to the Support of his Lusts, it would readily appear, that his Innocence in these Regards was rather owing to Chance than Choice, and that his Liberality and Justice were more the Effect of Accident than of any natural Disposition; and that whatever Pretences he may make to Generosity and Fairness of Dealing, it is all only an empty Shew, that he is not virtuous upon Principle, but only makes a Virtue of Necessity, and is honest thro' Force and Compulsion.

Therefore, whoever is not truly and strictly virtuous in every Instance of Duty, does in vain pretend to that Character; because, if he is only so by Halves, he has no real Regard for Virtue and Religion; his Pretensions to both are idle and ridiculous, and he is no more than a Cheat and Impostor; *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*

But this will more fully appear under my second general Head, where I proposed to shew,

II.

The Justice of this Imputation.

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This may sufficiently appear from considering the Nature of Laws in general. All Laws derive their Obligation from the Authority of the Law-giver, which stamps a Value upon each of them, and makes the least to be as much the Subject of our Obedience as the greatest; insomuch, that his Authority is as much despised and impaired by the Violation of the least of his Commands as by the Transgression of the greatest: *For he that said, Do not commit Adultery; said also, Do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.* And as the Worthy Mr. *Burkit* comments upon this Place, “ He that threatened Adultery with Death, threatened also Murder with Death; “ it is the same Law-giver which forbids “ both, and his Authority is as truly contemned in transgressing one as both these “ Laws. Disobedience to God in any one “ Law, is a virtual denying of his Authority “ to prescribe any Laws to us, and lays a “ Foundation for universal Disobedience; for “ if Almighty God’s Sovereignty be disowned “ in any one Instance, it may as well be so “ in all others; the same Reason that leads “ to the Observation or Violation of one “ Law, doth oblige us to keep or break all “ the rest, and that is the Authority of the “ Law-giver. The whole Law hath an equal “ Obligation

"Obligation upon the Conscience". Thus far this pious and excellent Author.

Now as the Obligation of the Law is founded in the divine Authority, every single, wilful Violation of the Law, as it tends to weaken the Authority upon which the whole is built, may with the strictest Propriety and the greatest Truth be called the Transgression of the whole; for altho' he that wilfully offends in one Point, does not actually transgress and break thro' the whole, yet he is virtually guilty of the whole, inasmuch as he undermines and weakens that Authority which sustains and enforces the Whole.

Another Reason why he that wilfully offends in one Point may be said to be guilty of all, is this, There is nothing sufficient to restrain or hinder any one effectually from the Commission of Sin, but the Fear of God; and when this Fence is once broken thro', and trampled upon, nothing else can check us in our Career, or keep us within any tolerable Bounds: Now when any one arrives to such a Pitch of Wickedness, as to cast the Fear of God behind him, 'tis impossible to know where he will stop, because he has nothing to hinder his Progress: He can't say, *Hitherto will I go, and no farther, and here shall my Wickedness be staid*; because there is no such Thing as a Medium in Sin, but Men go on from one Degree of Wickedness to another, 'till such Time as they have filled up the Measure of their Iniquity and are ripe for Judgment.

It is certain, That if he had been tempted alike in other Instances, he would have offended alike: If either Humour or Inclination, Profit or Pleasure, Secrecy or Impunity had invited him alike to break thro' any other Part of God's Law, he would have certainly done it; for there was nothing to restrain or keep him back: Because every wilful Disobedience is a tacit Denial of God's Authority; and this Authority which had so little Influence over his Behaviour in one Respect, would have proved altogether as ineffectual in all other Regards whatsoever, where the Temptations to Disobedience were equally strong: Therefore, he that offends wilfully in one Point, may with the strictest Justice be said to be guilty of all; because his Disposition of Mind is such, that he is ready to close in with every Temptation that offers, and wants nothing but Opportunity and a proper Inducement to compleat his Disobedience, and to render him guilty in every particular Instance of Duty.

What is the Reason why this or that Person is guilty of this or that particular Sin? The true Answer is, That he has not a due Sense of God's Authority over him, and the Violence of the Temptation is such, that he cannot withstand it. Now as the same Causes will, where the Circumstances of Things are the same, always produce the same Effects; it necessarily follows, that the same Disregard of God's Authority, joined with the same Violence

lence of Temptation, will at all Times produce the same Disobedience.

Therefore, 'tis in vain to pretend that you are exact and careful in the general Practice of Religious Duties, unless you are so in every Particular whatsoever; because if you indulge yourselves in any one Sin, be it what it will, you may be assured that the Guilt of it will extend itself to every other Part of your Behaviour, as it implies a Contempt of God's Authority, which is the only Thing that can secure our Obedience to any Part of the Law, and as it argues such a Depravity and Corruption of Heart as would, in the same given Circumstances, occasion the same Disobedience in any other Point of Duty: Therefore, whatever the Sin or Failing be, like a mortified Part, it must be quickly cut off, or else it will corrupt and endanger the Whole; *For a little Leaven leaveneth the whole Lump.* Gal. v. 9.

Where we are not biassed in Favour of ourselves, we can readily discern the moral Turpitude of Sin, and are apt to exclaim against such as allow themselves in any irregular Practices. Ask the Miser, what he thinks of the debauched Libertine, and he will tell you, It is a Shame that a rational Creature should indulge to such filthy Inclinations, and put himself upon a Level with the Beasts that perish. The Voluptuary in his Turn is full of Indignation against the sordid Worldling, and speaks of him with the utmost Scorn and Contempt.

Thus where ourselves and our own Interests are not concerned, we can see Things in their true Lights. But, such is the Infirmary of human Nature, when our own Case is the Thing in Question, we are so blinded, thro' Prejudice and Partiality, and see every Thing thro' such a false Medium, that we are tempted to hope for Pardon and Exemption from Punishment even against the exprefs Declarations of the Gospel.

This was exactly the Case of *David*, who committed Murder and Adultery without the least Remorse of Conscience; but yet when the Prophet *Nathan* artfully laid open to his View a Scene of Villainy, in which he did not apprehend himself to be at all concerned, *David* being now divested of Prejudice, received the Account with the utmost Abhorrence and Indignation, altho' a partial Regard to himself had before that perverted his Judgment and thrown a Mist before his Eyes.

We are all of us too apt to say of our Sins, as *Lot* did of *Zoar*, *Oh! Is it not a little One?* But if such Pleas as this should be admitted, the whole Ten Commandments would be set at nought and despised: For if God should connive at the favourite Sin of one Man, by the same Rule he ought to over-look the darling Passion of another.: He should pass over the Intemperance of one Man, the Pride of another, the Incontinence of another, the Injustice and Oppression of a Fourth, the Violence
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and Murders of a Fifth, the Blasphemies and Profanefs of a Sixth, and so on to let all Manner of Sin and Wickedness go unpunished. And what would be the Consequence of all this? Why, Heaven, which is represented as the Habitation of just Men made perfect, would be at this Rate a Harbour for Reprobates, and a Receptacle for the Workers of Iniquity.

Therefore, 'tis in vain to hope to approve ourselves unto God, unless we perform an exact Uniform and universal Obedience to all his Commands: For if we make any Exceptions or Reserves in Favour of any darling Lust, it will spoil the Virtue of our Obedience in other Instances.

And if we consider Matters with the least Attention, the Reason of it will quickly appear; for had we a sincere and unfeigned Regard for the Divine Authority, it would alike secure our Obedience to every Branch of the Law, and we should be as much affraid of transgressing the least of God's Commands as the greatest, because they are all of them enacted by Virtue of the same Authority; and which soever of his Commands we disobey, his Authority is equally despised and weakened; for it is certain, that by offending in any one Point, we do in that particular Instance renounce and deny God's Authority, and say in our Hearts, with the Citizens in the Gospel, *We will not have him to reign over us.*

Is it reasonable to suppose, That he who is utterly regardless of God's Authority in any one Point of Duty, should pay any Regard to it in any other? and if he was so easily seduced and drawn aside from his Duty in one Respect, may we not very justly conclude, that he would fall away from it in other Cases, where the Motives and Inducements to Disobedience were equally strong.

From hence it is evident, That unless we fulfil the whole Will of God according to the Scriptures, tis in vain to pretend to any Thing of Religion, our Pretence is silly and ridiculous, and will only expose us to the terrible Effects of God's fiercest Wrath and Vengeance. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.* But lest this should be thought a hard Saying, so that none can bear it, I shall proceed now in the third Place,

III.

To make some practical Observations upon the Whole, and then conclude.

From my foregoing Discourse it may possibly be thought, That the Terms of our Acceptance with God are so very difficult, that very few, if any, can come up to them. We are all of us too apt to say, *If these Things are so, who then can be saved?* But to this our blessed Saviour's Answer may be sufficient; namely, *The Things that are impossible with Men, are possible*

sible with God. It is true, *If God should be extreme to mark all that we do amiss, no Flesh could abide it; For in his Sight shall no Man living be justified.* But, 'tis our unspeakable Happiness, that the Rigour of his Justice is tempered with the Overflowings of his Mercy; for as the Psalmist says, *There is Mercy with him, therefore shall he be feared.* Psal. cxxx. 4.

There are, it must be owned, some Passages in the Gospel, which seem to speak absolutely, and without any Limitation at all; but then, if we would make the Scriptures speak consistently with themselves, and if we would entertain just Conceptions of God's Justice and Goodness, we must understand them in a qualified Sense, and according to the Measures of a Man: For we cannot reasonably imagine, that God will, as the *Egyptian* Task-Masters did of old, require Brick without Straw; since it is utterly repugnant to a right Apprehension of the Deity to think, that he should lay upon us greater Burdens than we can bear, or that he should tie us down to such Conditions as it is impossible for us ever to fulfil.

We are commanded indeed to *be holy, as God is holy, and perfect, even as our Father which is in Heaven is perfect.* But at first Sight we perceive, that 'tis impossible for us to be so in the literal Sense of the Words, because that would be to suppose, that Finite and Infinite are the same, which is a downright Contradiction. All therefore that we are to under-stand

stand by these Words is, that we are obliged to endeavour to resemble God as to the Kind of Holiness which is essential to him, and to come as near to it as the Imperfection of our Nature will allow of ; tho' after our sincerest and most earnest Endeavours, we know that we shall fall infinitely short of it, as to the Degree of it: For which Reason I shall take Occasion to speak a few Words concerning Perfection, as it falls in with my present Design, and may help to clear up the Difficulty above-mentioned.

Perfection then is either absolute or relative. That Perfection is absolute to which nothing is wanting of any Kind or in any Degree to compleat and perfect it: This is found only in God, and can never be the Portion of any created Beings whatsoever, because God only is perfectly wise, powerful, just and good. That Being is relatively perfect to which nothing is wanting which is necessary to compleat the Perfection which belongs to Beings of that Rank and Order.

Thus a Man may be said to be perfect, when the several Parts of his Body are formed in their just Numbers and Proportions, when they are rightly fitted and disposed to perform their respective Offices, and when he enjoys the several Powers and Faculties of the Soul in their full Perfection, and exercises them to the best Advantage, and in the best Manner he can.

A Christian may be said to be perfect, when he is sincerely disposed, and fully resolved, and
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actually applies himself to do the whole Will of God to the best of his Power and Abilities ; or in other Words, when he does, as the Scriptures express it, *every Thing to the Glory of God.*

Thus we see how all Religion is summed up in this single Notion of Sincerity. Therefore, if we serve God in the best Manner we can, (that is) if we serve him in *Sincerity and Truth*, if we are obedient to all his Commands, and never wilfully and deliberately offend him, we shall be sure to serve him in an acceptable Manner: Notwithstanding our Frailties and Infirmit-
ties, yet if we *keep ourselves from presumptuous Sins, and do not offend of malicious Wickedness, he will have Mercy upon us ; for he knoweth where-
of we are made, and remembreth that we are but
Dust.*

Therefore our involuntary Slips and Miscarriages shall not be placed to our Account, in-asmuch as they are not properly our own Act and Deed ; for they necessarily arise from the Frame and Constitution of our Bodies, and will, notwithstanding our best Endeavours to the contrary, stick to us, in some Degree or other, as long as we live.

From what has been said, I would not be supposed to encourage any one *to continue in Sin, that Grace may abound* ; for altho' we hope and believe, that God will grant all imaginable Indulgence to our involuntary and unavoidable Miscarriages, yet we may be assured, that he will not make the least Allowance to wilful deliberate Offenders.

It will be in vain to plead our Frailties and Infirmities, unless we strive earnestly and constantly against them: Their being natural to us is no just Pretence why we should not guard against them carefully: For the Gospel all along supposes, that *we have a Law in our Members warring against the Law of our Minds*, and yet requires it of us as an indispensable Duty, that we should *Watch and Pray, that we enter not into Temptation*: And the Reason our blessed Saviour assigns for our doing so is, *Because the Spirit is willing, but the Flesh is weak*.

Christianity is continually represented as a *Warfare*, in which we have Enemies to encounter, and Difficulties to struggle with; and we are enjoined to *put on the whole Armour of God, that we may be able to stand in the evil Day of Temptation*: Therefore, if we fancy that we are not obliged to strive against these natural Infirmities, we are under a dangerous Mistake; and if we do not take Care to rectify it in Time, we shall repent of our Error when it will be too late.

Those Frailties and Infirmities of ours, tho' they result and spring from our very Frame and Make, and are no more than Misfortunes when we pray and strive against them; yet when they are neglected and suffered to grow upon us, then they become Sins: And that which, in one Case, would have recommended us to the divine Pity and Compassion, will, in the other, expose us to his fiercest Wrath and Vengeance.

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But if we are sincerely desirous of doing God's Will, and seriously endeavour to perform it to the best of our Power; our involuntary Slips and Miscarriages will be graciously over-looked, and our Frailties and Infirmities abundantly pardoned: And notwithstanding the express Declaration of my Text, we shall be esteemed righteous, tho', if God should *enter into Judgment with us*, we should be found to be only *unprofitable Servants*.

St. James himself says in the 3^d. Chapter and the 2^d. Verse, *In many Things we offend all*. Therefore he could never intend by the Words of my Text, to declare it possible for us to fulfil the whole Will of God without any Failure or Miscarriage; but his Design was to recommend and promote Sincerity in the Service of God; to make all Men serve him diligently and faithfully; to be obedient to all his Laws, that they might not withhold or keep back any Part of their Affections from him, but that they might *present their Souls and Bodies unto him, as their reasonable Service*.

If we are thus honest and sincere in our Profession; if we shew forth the Praises of God not only with our Lips, but in our Lives, and give up ourselves intirely to his Service, and walk before him in Holiness and Righteousness all the Days of our Lives, whatever our Frailties and Infirmities are, they will never *rise up in Judgment against us*, God will graciously accept of the Will for the Deed; and when we
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are weighed in the Balances, the precious Merits of our Lord and Saviour *Jesus Christ* will be thrown into the Scale, and then we shall be sure not to be found wanting. Which God of his infinite Mercy grant, for the Sake of his Son *Jesus Christ*,

To whom, with the Father and the holy Ghost, three Persons and one God, be ascribed, as is most due, all Honour, Praise, Might, Majesty and Dominion, now and evermore, Amen.

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